

ANARCHY

a journal of
DESIRE ARMED

Volume I, Number 4

Wednesday, December 16, 1981

Free, Take One

News review

edited by Jason McQuinn

Ordinance to limit bicycle right-of-way

Revisions of Columbia's Motor Vehicle and Traffic Ordinance which would severely limit the right-of-way of bicycles have been submitted by Councilman Pat Barnes to the Columbia City Council for approval. The ordinance revisions would require bicycles in bike lanes (like the one newly created on Washington Street between Wilkes Boulevard and Hickman Road) to yield to motor vehicles in all circumstances, even when cars make right or left turns across the bike lanes. They would require that motor vehicles be given the right-of-way over any bicycles operating within a bike lane whenever the bike lane intersects "a street or a road used by motor vehicles." Another part of the revision, which would have required bicyclists travelling in both directions to share one bike lane on one side of the street (thus requiring some bicycles to travel against traffic), reportedly will be amended to allow bike lanes on both sides of a street, even if they have to be on the outside of parked cars.

The proposed ordinance changes would give a green light to all motorists who currently make a practice of mindlessly cutting off bicyclists by turning in front of them without warning. The ordinance revision would relieve drivers of massive motorized vehicles of any responsibilities to yield to unprotected and vulnerable cyclists whose only source of motive power is their own bodies. If such a law is passed, it will lend legal sanction to, at worst, a possible increase in the slaughter and mayhem suffered by cyclists of all ages at the hands of thoughtless motorists, and, at best, the

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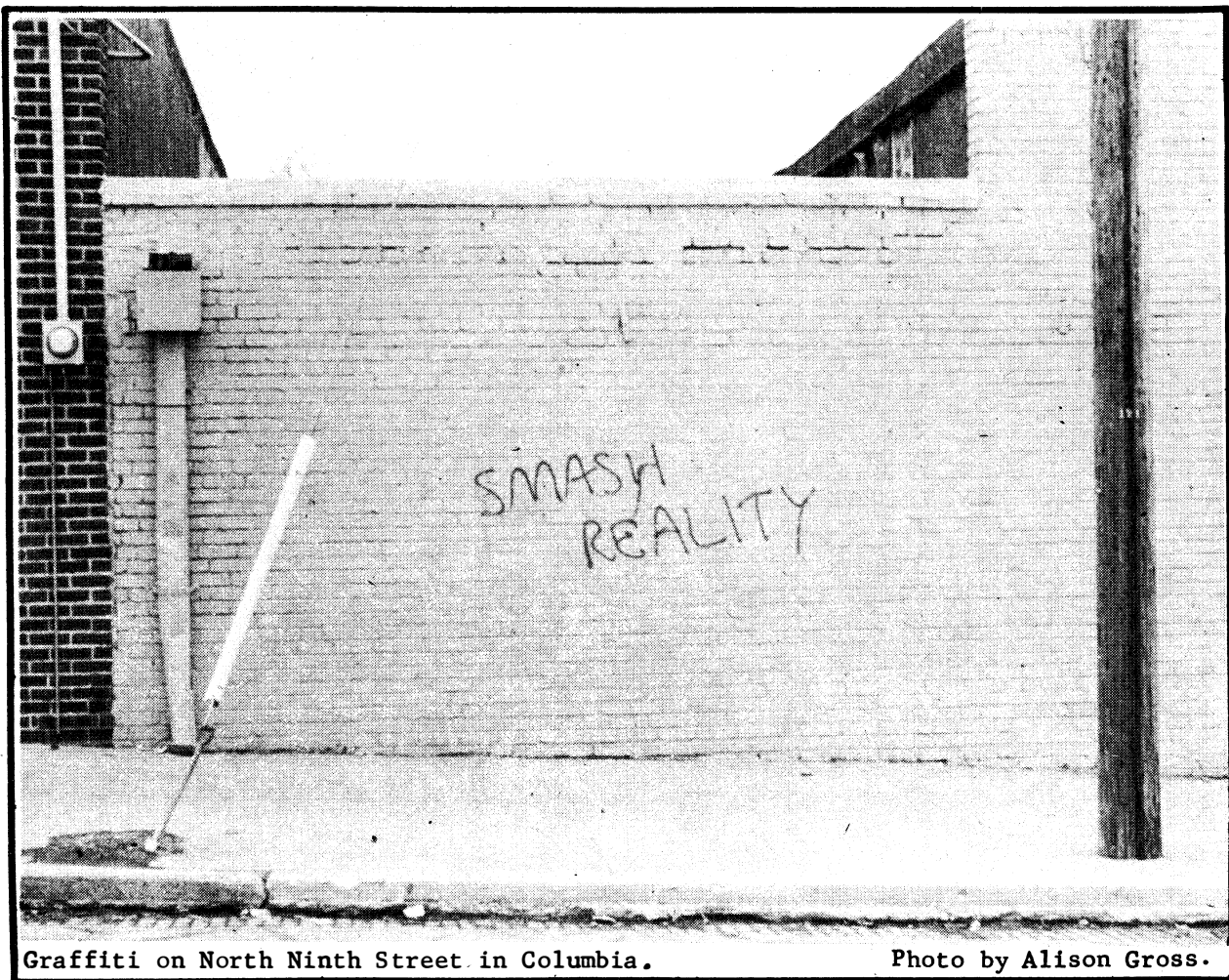
Anarchic ghost from the past?

The following is an excerpt from an article entitled "The rebirth of the alternative press" in the Wednesday, November 18, 1981 edition of The Kansas City Times.

"The political radicalism of the 1960's and early 1970's nurtured alternative publications in . . . Missouri, as elsewhere . . .

In Columbia, there were the Community Sun and Anarchy: A Journal of Desire Armed, an 'extremely political' organ geared toward totally revamping social and political organization, according to Pat Daly, editor of a Columbia radio station program guide."

We're still here!



Graffiti on North Ninth Street in Columbia.

Photo by Alison Gross.

Proposed county charter just more of the same

by Jason McQuinn

Registered voters will get a chance to accept or reject a proposed constitutional charter for Boone County next year. But neither choice will be likely to make any significant difference in the everyday lives of county residents since the basic governmental structure, the division between rulers and ruled, would remain completely unchanged.

Since March, 1981 the Boone County Home Rule Charter Commission has been working on a charter which, if passed, would provide a new form of "home rule" government for the county. The biggest structural change made by the charter would be the creation of a seven-member county commission to replace the present three-member county court. The county commission would be made up of seven commissioners elected from seven districts, and would be empowered to make county policy and enact county ordinances; whereas the existing county court is a purely administrative body, leaving the county with no means of enacting any laws of its own. That power now resides solely in the state legislature.

The proposed charter provides for "home rule" of a sort, but only in limited measure, and then only within the confines of an indirect, "representative" government. Under our current, overall system of government, local units like counties have no inherent powers or reserved rights of their own, but only such

as are granted to them by the state constitution and statutes. The state sets up both the basic frameworks of government available to local units and also the conditions limiting local choice and implementation. The people in local units are only allowed to fill in the details with appropriate actions and ordinances, and are given more or less discretion depending upon size of the population and other factors. Thus the present county government, as well as any possible legal charter government, will essentially be a local bureaucratic extension of the state government with strictly limited powers, since it must operate within the framework set down by the state. And to make them even less direct and democratic, both types of county government rely on "representative" systems whereby a small number of people are chosen by majority vote to make decisions and enact laws that everyone must follow. This hierarchical system ensures that county residents as a whole will remain relatively powerless, while a small ruling elite will continue to make all the fundamental decisions from a position which will naturally conflict with the real interests of most residents.

However, a genuinely different system of local self-government and social self-management is possible. Such a system would be organized with power located at the base instead of at its apex. The basic units of such a self-managed society would be autonomous, democratic assem-

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Letters from our co-conspirators



We would like to encourage readers to write to us in order to open a dialogue both with those who are sympathetic and those who are critical of anarchist theory and practice. We especially invite critical letters from those who are sympathetic with our goals, but who don't understand, or who are skeptical of the efficacy of anarchist perspectives and activities. Response to such letters will allow us to explain and develop our ideas in more detail, and allow us to let you know exactly where we do stand in relation to one-dimensional, ideological or conventional standpoints. This is a very necessary undertaking since the misunderstandings surrounding anarchism are immense. All letters to Anarchy will be printed with the author's initials unless it is specifically stated that her/his full name may be used, or that s/he wishes to remain anonymous. We will try to print every letter that we receive for publication, as long as they are not redundant, overly long, or unreadable, even if this takes several pages. Please keep the length of your letter to less than two typewritten, double-spaced pages. Address your letters to Anarchy, c/o Columbia Anarchist League, P.O. Box 380, Columbia, MO 65205.

The razor's edge

Friends:

For your synthesis of pen and sword. As the edge becomes sharper - you cannot sit on it - you are on one side or the other - or dead. Sliced in half. Promontory riders.

Thank you,
Wood Elf, Boone County, Mo.

Free speech

Anarchists:

Here's some more money (cash, not cheque) as promised. It's my way of saying I really do appreciate your continuing efforts to promote personal freedom within us all.

About the harrassment by Pig Harvey Thomas reported by A. Badguy last issue: Why don't you sue the bastard? If the facts presented are true and complete, you

have him by the "nads" for false arrest, etc. Complete with admission of same by the Prosecutor. Of course, suing him is using the system we all deplore to achieve a semblance of pseudo-justice in a system that has no real justice to offer; but it would accomplish two very clear aims. 1) Serve notice on the pigs that they are at risk when they try to fuck us over, and 2) establish the issue of freedom to use the utility poles and other places to express our political freedoms of speech, such as are left us. As it stands now, the Prosecutor decides such things at his/her whim, changes them similarly, and substitutes for the First Amendment such over-riding issues as litter.

By the way, in case you didn't know, Pig Harvey Thomas has a well-established reputation for Police Brutality. He is currently under lawsuit for shooting the dog of some poor little old lady, and it is rumored that he has given speeding tickets to not only fellow police officers, but even his own wife. It seems likely that a little journalistic footwork might uncover a fascinating set of tales about this pig. This "protector" of the public clearly needs to be removed from the Force.

Cheers. Good work. As you said in the last issue, "LET US BEGIN BY TAKING CONTROL OF OUR OWN LIVES."

H.T., Columbia, Mo.

In whatever form...

C.A.L:

In your first issue you stated, "the grotesque spectacle of a million Iranians marching lockstep, chanting praises of a decrepit mullah and a reactionary religion is matched in this country by a sudden upsurge of patriotism...." You also

placed Khomeini and Carter's pictures side-by-side captioned by "Destroy That Which Destroys You." The implication from these two statements is that Khomeini and Carter are equally enemies, and we (your readers - people living in the U.S.) should take as much action against one as the other.

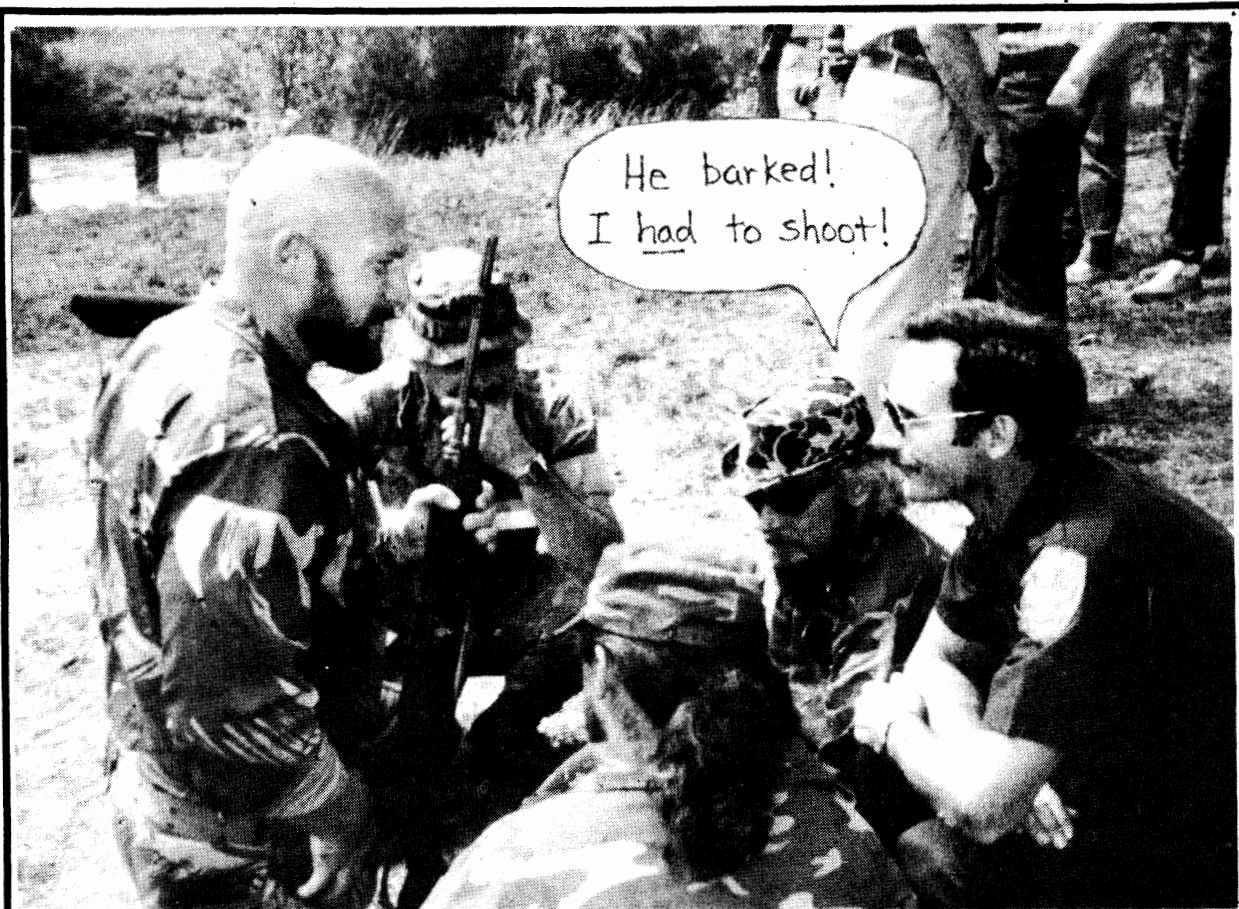
I disagree. All leaders are not equally bad, given the context in which they rule. Carter and the people of the U.S. have oppressed the Iranian nation for years. We are primarily responsible for all of the Shah's crimes because the U.S. put him in power and kept him there. Khomeini's context is one of resistance against Carter and the U.S.

As a general principle, oppressed groups should have the right to liberate themselves in whatever manner they choose, which is the right of self-determination. We, the people of the nation responsible for Iranian suffering, should not withhold our support from movements resisting that suffering merely because we do not like the way people choose to free and rule themselves. When U.S. people criticize Khomeini, it is another case of the U.S. trying to impose an analysis and judgement on the Iranians. No one is better qualified to assess and judge the correctness of supporting or not supporting Khomeini than the Iranian people themselves.

It is important to remember that Iran is in the midst of a revolutionary period. The current regime is neither stabilized nor fixed. Today Iranians are able to fight to achieve radical changes in all areas of society, unlike the possibilities available under the Shah. When the Shah made a decision, he had the established power to back it up. When Khomeini makes a decision, however, its implementation depends on mass support. For example, Khomeini decided to take the U.S. hostages away from the militant students who had seized them, and place them under the state Revolutionary Council's control. The Revolutionary Council was then to transfer them to the United Nations. Masses of Iranians responded to this plan by taking to the streets in support of maintaining the student's control. Khomeini's plan was thereby undermined.

Instead of equating Khomeini with Carter, our role is to support the Iranian revolution in whatever form it may take. This does not mean that we must support its leadership uncritically by agreeing with everything it does. There are no guarantees that Khomeini will not make mistakes. However, he is seen by most Iranians as a symbol of the revolution - a man behind whom Iranians were able to unite because he consistently opposed the Shah. Furthermore, we should support the taking of the hostages. The people of an oppressed nation have no reason to respect international embassy rights of the very nation most responsible for prolonging that oppression. Ex-CIA agents have admitted that the U.S. embassy in Iran was used as a spy base against revolutionary activities. We must respect the right of Iranians to run their own revolution.

C.L. for Sojourner Truth Organization
Kansas City, Missouri



Defender of "law and order," Columbia cop Harvey Thomas confers with fellow mercenaries at last year's local "Soldier of Fortune" convention. Photo by Jim the Slim.

Marriage, screwing around & free love

by Jai Noa

Ray wants to put aside fears he has had about having "a small penis and a small mind." He wants to purge himself of the notion that being a sexual male is the same as being a stud, and to embrace fragility as a strength.

Olive says somewhat wistfully, "I haven't had a relationship that has lasted over six months in quite a while. I feel like I'd be better off going back to a dating routine, to go out with someone and gradually get to know him."

Billy finds it difficult to establish non-monogamous relationships. A woman he is currently interested in has told him that she feels confused about having sexual feelings about both him and another man.

Then there is Maia who wants to maintain friendships without sexual involvement, while she continues to work toward greater self-understanding. "There was a time when I was a lot easier to slip into bed with, and I haven't found those experiences very satisfying."

* * *

Ray, Olive, Billy and Maia are comrades in Columbia's counterculture who, by sharing their ideas, experiences, and feelings have helped me perceive more clearly my own sense of loving. I hope they will receive this piece as an open-ended act of love. In it I want to use the practical utopianism of anarchy to develop a context for free emotional living.

Self-love involves appreciating and experiencing yourself as a unique individual, as a subject at the center of a world which is your own. Refusing to inhibit your effervescent will to satisfaction, being in touch with your desires, and loving yourself are united in one and the same upsurge, i.e. being a whole being.

The absence of self-love locates itself in two seemingly opposed perspectives --moralism and hedonism. A moralist takes some idea of moral "good" and makes it the primary ideal governing her/his behavior. A hedonist takes a notion of pleasure and makes it the prime form of her/his activity. Thus both of them sacrifice themselves to an idea of how one "ought" to be. They attempt to compensate for a lack of self-love by living a "good" life or a "fun" life, without allowing themselves to live their life. These attitudes are com-

monly realized in the marriage project and in the playboy project. I will describe these projects in their simplest theoretical forms.

Marriage is a mutual and exclusive ethical commitment by two persons to share the rest of their lives with each other, emotionally, economically, physically, and sexually. It normally implies several things: a) an obligation to give the desires of the other person prime consideration, whenever relevant, in making existential choices, b) a duty to be sexually available to the married partner on a regular basis, and c) a duty to refrain from sexual intercourse with persons other than the marriage partner. Of course, many monogamous relationships are not marriages in the strict sense but are, nonetheless, often wedded to the same consciousness.

The playboy project is historically male-centered, but is freely adopted by many women. Its primary concern is the lust of the parties involved, the maximization of sexual pleasure. The playboy ethic prohibits lasting commitment between fuckers. Such commitment destroys the fantasized objectification of the others, and interferes with the pursuit of multifarious sexual conquests. Many counterculture folks (while rejecting the tits-and-ass fetish of Hefner et al.) have largely adopted the playboy project.

Marriage, like all moral and contractual relationships, is fundamentally a compulsory relationship since it ultimately supplants love with duty. It tends to dissolve the boundaries between a self and another in a way which makes the individuals mutual possessions of each other. The marital ideal would have its servants struggle in misery for years and years to "work things out" rather than disobey its commandments of total devotion, exclusive sexuality and life-long commitment. Marriage embodies all the inhumanity of law, with set rights, obligations and sanctions for the maintenance of a static status quo.

In its devotion to the cause of pleasure, the playboy project is a compulsive quest for sex and novelty, with the predictable changing of partners, in a flight from boredom. It is a play which tries, as much as possible, to divorce sex from the messy variables involved in an authentic loving relationship. Although the players may be friends, hedonistic pleasure requires the active avoidance of commitment. The freedom to grow in love, and in sensitivity to the world of the other is lost to the imperative of immediate gratification.

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No leaders

Jason McQuinn replies:

At the time this letter was written (while the American embassy staff was still being held hostage in Iran), Carter and Khomeini were, indeed, both enemies of all those who desired to live freely in a peaceful world. The point of the article criticized by C.L., however, was not that all leaders are "equally bad" regardless of the context in which they rule (though I see little point in rating their respective "badness"). The point was that their common role as "leaders" is in itself necessarily reactionary, and destructive of any potential for real liberation, to the extent that they can convince people to follow them, and thus to the extent that they can dominate people's lives.

The "Third Worldism" adopted by guilt-ridden American leftists becomes pathetic when it results in the cheerleading of reactionary nationalist struggles just because they are anti-American. It is not surprising that it results in the defense of tyrants. Why is it so hard for American leftists to understand that they are doing Iranians no favor by supporting a man who is playing a central role in the re-stabilization of the institutions of domination in Iran? How many "enemies" of "God's law" must be executed before it will dawn on defenders of Khomeini that he is a sick religious bigot and not a liberator of Iran? The belief that a theocracy or any other form of class rule can "free" or "liberate" people in any but the most trivial of ways is preposterous. A change

in rulers is not a revolution. The beginnings of a revolutionary movement did exist in Iran, but they have been consistently and ruthlessly suppressed. The misguided support for Khomeini by well-meaning Americans only reflects the condescending attitude toward third world people (and the American "masses") underlying the ideologies of the flagellant left.

As for myself, I will never uncritically support anything, "revolution" or not, that must be supported "in whatever form it may take." If Khomeini is a symbol of the Iranian revolution, he is now the symbol of its bloody and tragic abortion. The Iranian people will not succeed in liberating themselves until they can do without such authoritarian and mesmerizing symbols.

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Anarchy is an irregular publication of the Columbia Anarchist League, an anti-profit, anti-capitalist organization of local anarchists dedicated to catalyzing the creation of a more libertarian world. We have no deadlines, sell no advertising, have no paid staff, and owe nothing to anyone. We do need the support of readers if we are to be able to publish this journal with any frequency. Subscriptions are \$3.00/six issues. Institutional subscriptions are \$6.00/six issues. Subscriptions are free to prisoners. Sustaining contributors donate \$5.00 - \$10.00/issue. Please address subscriptions, contributions, submissions and letters to:

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Please make any cheques payable to the Columbia Anarchist League.



ECOTOPIA; a review

by Lev Chernyi

Ernest Callenbach, *Ecotopia; The Notebooks and Reports of William Weston*, Bantam Books, 213pp, \$1.95.

Ecotopia is the first positive exploration of utopian terrain that I've read since Aldous Huxley's *Island* and Ursula Leguin's *The Dispossessed*. It shares with them many of the same strengths and weaknesses which are typical of the genre. Many people will find *Ecotopia* worth reading, though probably not so much for its coherence as a utopia, as for the simple imaginative ideas and suggestions which the author has incorporated into his patchwork vision of a possible future society.

The story is written in the form of notebooks and news reports of an American journalist who has been granted a semi-official status for a visit to *Ecotopia*. *Ecotopia* itself is a secessionist state made up of what used to be the pacific northwest of the U.S. Since 1980, *Ecotopia* has isolated itself "Chinese fashion" from the U.S., though it has retained relations with other countries. For the first time a U.S. journalist, William Weston, is to be allowed the run of the country on an assignment to assess the changes that have marked *Ecotopia* in the twenty years of its independence. The bulk of the book is a chronicle of Weston's encounter with aspects of the new economy and culture that has been built since the secession.

Weston encounters a country in which the transportation system has been rationally rebuilt, centered on people's needs instead of the needs of automobiles (which have been replaced with bicycles, buses, trains, electric vehicles, and walking). The government is a representative democracy with a feminist-dominated party in power. The resources of the nation are managed and preserved rather than exploited and destroyed. Recycling is practiced everywhere, and trees and the land are treated as entities in their own right instead of as uniformly replaceable objects.

City and countryside have begun merging. Population is decentralizing, and what is left of the cities has been made livable and enjoyable. Food is grown for nutrition rather than for appearance, convenience and profit. Rigid price controls have been instituted on all basic foods and necessities. Retail chains have been consolidated and agriculture nationalized.

Strictly rationalized time has lost some of its hold on people. There are few watches, and people pay more attention to the positions and cycles of the sun, moon, and stars. Communes and collectives are encouraged. The nuclear family unit is no longer as important, while extended living groups are proliferating. The work week has been drastically reduced. *Ecotopian* television is run somewhat like KOPN radio here in Columbia, with most pretenses of objectivity and uniform professionalism jettisoned in favor of real expression and playful participation.

But even this quick sketch of the story reveals the basic flaw in the conception of this utopia, the unconvincing portrayal of the establishment of the new society and its successful isolation for 20 years. This seems to be the major problem in the

construction of any modern literary utopia -- where can it be located, or more accurately how can it arise, so as to seem an even remotely convincing possibility. The problem of *Ecotopia* results from its failure to confront all the implications necessarily involved in the adequate portrayal of a successful revolutionary movement within the reality of global capitalist domination.

Within a world divided into immense competing power blocks, it is quite naive to believe that a purely local or regional revolution could take place without being co-opted and resituated under the hegemony of one of the power blocks (as has happened with any number of cases including examples like Vietnam, Cuba, and Angola). If Callenbach had attempted to portray a more believable and more genuinely revolutionary situation he would have been faced with a much more complex task. But, instead he has chosen to avoid confronting the question of imperialism and global capitalist hegemony, which is really an avoidance on his part of the whole question of class struggle and more basically

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ECOTOPIA (an excerpt)

The bucolic atmosphere of the new San Francisco can perhaps best be seen in the fact that, down Market Street and some other streets, creeks now run. These had earlier, at great expense, been put into huge culverts underground, as is usual in cities. The *Ecotopians* spent even more to bring them up to ground level again. So now on this major boulevard you may see a charming series of little falls, with water gurgling and splashing, and channels lined with rocks, trees, bamboos, ferns. There even seem to be minnows in the water -- though how they are kept safe from marauding children and cats, I cannot guess....

Ecotopians setting out to go more than a block or two usually pick up one of the white-painted Provo bicycles that lie about the streets by the hundreds and are available free to all. Dispersed by the movements of citizens during the day and evening, they are returned by night crews to the places where they will be needed the next day.



the struggle against all forms of human domination. The story demands to be taken seriously, but it fails on its own terms because of its shallowness.

As a result of this reluctance to confront the question of struggle against all forms of domination, the coherence of the whole utopian project of Ecotopia becomes muddled and problematic. We end up with the portrayal of a movement for secession which is united primarily by the ideologies of ecologism and bourgeois feminism, neither of which are sufficient in themselves to redirect society more than superficially. The author's obvious admiration of the Chinese "Communist" regime leads him to reproduce as elements of utopia, the same ideological and organizational devices that the rulers of China use to maintain their domination over the Chinese people. Finally, when the answer to the crucial question "who holds the political and economic power in Ecotopia?" is halfheartedly hinted at we find that nothing fundamental has ever changed. All the supposed changes of Ecotopian society rest on the same old political-economy of capital. The only difference is that the state has somehow moderated itself and adopted the ideology of ecologism at the same time that the Ecotopian workers have established the self-management of their

own wage-slavery. An unlikely basis for utopian changes, indeed. The tension between revolutionary desires and their reformist recuperation (their reintegration as reformist movements which end up only strengthening capitalist domination) is never resolved. We are left with the same contradiction which has always tended to make "utopian" a perjorative adjective - a pretty picture of what the world could be like on the one hand, without the portrayal of any coherent basis or means for getting there on the other.

Marriage, screwing, and free love

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Having rejected marriage and the playboy project, I want to explore the context in which there is hope for loving, intimacy and orgasm, i.e. the context of free love. Free love makes no prior judgments about monogamy or polygamy per se. Neither God, nor nature, nor human nature has ordained either monogamy or polygamy with special grace. The point is to take hold of yourself as a whole person so that you are able to create a fully orgasmic relationship. David Cooper explains, "orgasm

is more than mechanical adequate release of bodily tensions; in experience orgasm is the renewing movement out of an old and back into a new mind in the presence of another person with whom one creates trust without the need for false promises for a 'future'." (*The Language of Madness*, p. 71.)

My lover and I may in good faith live monogamously by mutual commitment. But we can forever re-invent the meaning of that commitment, or even possibly abandon it, in love and trust as our worlds evolve. If we do not have the strength, the pride, the flexibility and the sensitivity to do this, then we may as well stop pretending that the bond which unites us is love. This holds true for committed open relationships and for casual loving friendships as well.

Self-love, love, and freedom are not discrete phenomenon. Nor are they completely realizable in any final sense. The project of their realization is one with the spirit of anarchy. Love is subversive of domination and hierarchy. It refuses the passive and the routine in its birthing of tenderness and humor. Love is the play of our most creative selves, a subtle beauty, always graceful and free-flowing.

Anarchist comrades remembered

With this issue of Anarchy we commemorate the deaths of two anarchist comrades, Eric Black and Joan Ure.

Eric, who succumbed to muscular dystrophy in July, 1980 was well-known locally. One of his most dramatic actions occurred in the autumn of 1978, when he appeared at a City Council meeting donning a hard hat—his wheelchair disguised as a bulldozer. After the Council approved plans for the destruction of Stephens Park for an apartment and office building complex, Eric cried out, "Oh goody, now I can go kill some trees!" Then Mayor Les Proctor indignantly bellowed, "You are out of order, sir!" "Let's not get into a debate over who's out of order," Eric shot back, and with that he turned his machine around and bulldozed his way out the door. The battle for Stephens Park still lies ahead of us.

Joan Ure was a leading spirit behind the St. Louis Anarchists. She was a leather craftswoman, an autoharpist, a songstress, and an incredibly loving person. She was also a victim of the institution of marriage, of psychiatrists who were quick to label her a "manic-depressive," and of an especially cruel divorce which denied her custody of her six children, and permitted visitation only on a severely limited basis. She was left virtually destitute, and isolated from the children she had raised and loved most dearly. A few days after the death of her anarchist mentor, Dorothy Day, last December, Joan ended her own life.

This issue of Anarchy is our most ambitious publishing project to date. We would like to acknowledge the inspiration which Eric and Joan have lent to our efforts.

Jai Noa



Thanks to the Mole Express and the Leicester Other Paper, England

ANARCHY under fire

NOTE: We do encourage our readers to write substantive letters, but because of spatial (financial) limitations, it is unlikely that we will ever print a letter as long as this one again without considerable editing. Please limit your letters to a length equivalent to two type-written, double-spaced pages. If you can't say what you wish within such a constraint, please submit it as an article and we will consider it for publication as such.

Dear Anarchists:

First I'd like to recommend that those contributors and newspaper staff who can do so please attach your name to your writing so we out here can know who is speaking to us and who to write to when we correspond. If names are a big deal to you, or if you feel that newspaper articles have or deserve no attribution because of 21 politically correct reasons then these are topics about which we can chatter at a future time. There are some very good reasons why it is wise for some people to use a fictitious name, but for the most part it really isn't necessary and from my experience it tends to cloud and obscure communication rather than facilitate it. -----I have many things to argue about, so I hope you're in the mood:

In the article entitled "Disarm Authority" the (unknown) author makes the incredible assertion that "the only real alternative is the immediate creation of a new world to supplant the old, a new world based upon human autonomy, free community, and the liberation of desire." Oh, please. Can't we do better than this? Granted, we all need a little outrageous inspiration from time to time but after a while, it begins to sound a little silly or pathetic at best. Pep rally radicalism is a lie. There is no new world to supplant the old one with immediately, so stop wasting your breath about it. I have a friend who sits off on her farm sharpening her labrys and waiting for the imminent matriarchal revolution to mail her a draft notice. We sit in little circles and curse our most hated labels and "ism's," and perhaps this is the most nurturant, safest, and least hostile setting for such ranting to vent itself in. However, being as radical as you can be in real life has its limitations, particularly in the area of effective communication. What craziness and outrageous behaviour we engage in to free our own heads is one thing, but it doesn't necessarily have anything to do with revolution, communication, or any other such stuff except in that it can sometimes achieve a little personal change to grow on. For a long time I was the most radically outrageous person I knew complete with all the most current political obsessions and correct line politics that I could rattle off so casually, you'd think they were my own. (So did I.) I didn't "believe" a thing just because it sounded radical, but even my rebuttals were defensible, carefully thought out, analyzed, reworked. What a brain drain, what a drag, what a waste of life. Knowing what's right, knowing what's wrong, knowing what's healthy, knowing what's not, knowing what is morally sound, knowing what is corrupt ----- these are nothing more than brain games. Once you get the hang of it, once you know how to play the game and speak the acceptably recognized language to all the right people (i.e. people who are playing the same game and can "dig where you're coming from"), it's really not so hard at all. However, it also doesn't mean anything to anyone

but the players. Where is the implementation of radically right on rhetoric? I don't see it, which is not to say I don't HEAR it. Let's talk about it, let's argue, let's write something or spray it on a wall, let's do some street theater, let's picket in the suburbs or downtown or through city hall or at the highschool, or outside jail or form counter rallies and speakouts and let's open a bookstore/restaurant/newspaper/crash pad/hot line/center, and let's not worry about patriarchal paper (a.k.a. money), and let's be cool and hip about race and class and age and ex-mental patients and Native Americans and the role of cultural workers and healers, and of course we all know that men are shit except those that check in their dicks at the door, and let's discover - each of us for the very first time - that the government lies and is corrupt, that it's wrong to pollute the earth, that nuclear energy is a madness beyond belief, that rape is the natural expression of male domination, that it's wrong to kill any/most/some/all animals and even wronger to kill humans, whales, dolphins, and vivisection/factory farming are the pits. Let's always remember to have signers for the deaf and wheel chair accessible activities and sliding scales and you straights understand us queers while we queers tolerate your het-ness, and let's raise our own new-world babies and name them after things in nature and send them to school only after they have reached their individual age of reason and insist that they want to while we hope somehow they won't want or need to, and let's all read the same things and think of ourselves as independent thinkers. Let's know every alternative energy/health/food/gardening/social service delivery system there is and please be prepared to render a comparative analysis at a moment's notice. Let's do all of these things and the other 90% more that goes with it -- that I'd include if I wasn't sure I'd already made the point -- Let's do it all year after year and call it revolution. Or -- let's not. Instead, why don't we discover the revolution one at a time, as if it were Jesus, and go out and proselytize as long and as loud and as hard as we can to as many who will listen then either (A) commit suicide when we realize

that it really is as bad as we've been telling everyone it is, (B) disappear into the mainstream society forever, (C) go underground and try to survive that whole trip, (D) offer our bodies as sacrificial offering to the state by committing an act of civil disobedience on the flaming altar of the voracious god-state then go directly to jail where you wait in self-righteous defeat while causing your friends a terrific pain in the ass and achieve no lasting good whatsoever and probably losing your case if both you and it make it to court proving once again for the benefit of anyone who hasn't heard yet that the courts have nothing whatever to do with the administration of common justice, (E) try to do a mainstream job with an alternative head, (F) specialize in one area of radicalism and become an un-star, an un-legend in your own un-time, (G) stay traveling as long as you can (H) stop where you are and import your community, build politically radical institutions all around yourself with the organizing skills you've acquired and be sure you don't actually call them institutions (sort of create your own Disneyland for political Peter Pans everywhere), (I) institute your very own politically radical and right on hall of fame and nostalgia fan club where you and your cohorts who were caught in the same era sit around (sit/write/phone around) and remember the good old days as if you all retired in the same year and should get gold watches. In this game, you cut yourself off from friends who are still active think of them as quaint - hold on to your jargon and facility with the language of politics so you can completely justify to yourself and anyone else that it was all a maturation process and that real politically active causes quit at the same time you did.

When it comes to political games, I think I've seen, heard, tried, done, them all. And then you tell me this morning right in my mail box that the only real alternative is the immediate creation of a new world to supplant the old, and all I can tell you honey, is that that's not the way it is out there. You've got sweet dreams by the barrel but you haven't got a plan and you haven't got the power. I don't say this to defeat you, but you, but you have to wake up and fight a fight that's worth the fighting. It's too late for make believe.

On the flyer that came with the newspaper, you give a whole chunk of space to put down, belittle and criticize Susan Hegg for being a reformist cop. Well, folks, you want to know the truth? I don't give a damn about the lady and I couldn't care less if she's a cop or a hooker or a nun or a poet. You're not in her head, you don't know what she's thinking, what is her motivation. Are you going to read me off the names of every individual who is working in a job that supports capitalism? I haven't got the time and neither should you if you're trying to be serious so you can quit it with the pictures of all the Susan Hegg's of the world because you're not saying anything. The only people you win over by making mindless accusations are people who enjoy making mindless accusations. If we can know the truth and speak it plainly enough to be understood - that's what gives people a chance to change. Ranting and show-and-



A City on Fire

(Words and music by Kathy Fire)

Refrain:

My heart is a city on fire
I've got this country desire
I don't know where it will lead to
I just know I'm traveling on.

Verses:

The city can break your heart,
the city can tear apart
Images that you once held so dearly oh,
Of who is the target and who are these
People you gamble your life for
Do you think you can handle it?
(Refrain)

The country life's fine, they say
My sisters can hardly wait
To take in an air that is clean and
healthy
In interdependence, the work moves on
smoothly
Does it really quiet your mind?
(Refrain)

Struggles can make you see like no
other kind of sight
What we can do if we move together
Don't talk about cost -
If you're fighting, you know the price.
Do what you must and move on.
(Refrain)

My sisters, the time is short,
I don't know what words to sing
I want you to know that my fears are
for you and me -
You can hide from your cities, your
country, your struggles,
But where will you hide when you
realize you're alone?

My heart is a city on fire
I've got this country desire
I'm looking for a people who remember
why we're fighting
And I don't know if I'm ever going home.
I'm looking for a people who remember
why we're fighting
And I don't know if I'm ever going home.

SONGS OF FIRE; a short review

Songs of a lesbian anarchist, by Kathy Fire. (Folkways Records FS 8585)

(Available for \$6 from Fireworks c/o 4494 Arch St., San Diego, CA. 92116.)

Kathy Fire armed with her voice and an acoustic guitar, and accompanied by Mojo on flute, has recorded a radical feminist statement of wimmin's struggle. It's an intensely personal album with all the flaws and strengths that implies. The songs depend on the ability of the listener to empathize with the vision of the artist more than most folk music. But even Malvina Reynolds (who both Fire and I admire) was a bit didactic once in a while. Kathy Fire breathes more anger than Reynolds, and her humor sometimes turns corny where Malvina would be wry. Still, having owned the album for a couple of years now, I find it has the integrity and endearing goofiness of some of my favorite people.

The struggle against internalized patriarchal values and the use of labels to intimidate women is the theme of "Crazy". "That man in your head he calls you crazy....Oh sisters why do you give

that man a home." "A City on Fire" is a song of the fears and alienation of making revolution. She croons of her determination to overcome these feelings in the communion of resistance with others.

Dark humor punctuates "I Want to Come Like a Lady", a sassy declaration of independence from husbands and male lovers. In the same satiric vein, "The Whethermen Song" pokes fun at the half-assed harassment tactics of the FBI--tactics which Fire has confronted first hand. The album is brought to a rousing conclusion with "Mother Rage", a virulent attack on the violence of patriarchy in all of its forms. She issues a call for sisters to rise and put an end to "this war upon all womankind."

If you'd like to hear Kathy Fire's music, call up any of the shows on KOPN (89.5 FM) which play folk or wimmin's music and request a song or two. Let's hope this album soon becomes but a prophetic reminder of these bad old days days of rule of man and state.

-Jai Noa

WITH ADEQUATE FUNDING
THIS JOURNAL COULD EASILY
BECOME A REAL THREAT
TO THE STABILITY

OF OUR REGIME..
...DO NOT
SEND THEM
ANY MONEY!



tell are self-serving brain games of the type referred to earlier on. Speaking of mindless ranting, I'd like to quote another ridiculous passage from the otherwise pretty good article called "Pigs will be pigs." (Incidentally, it is precisely this sort of misuse of the language that makes the slaughter of millions of pigs every year more acceptable. No "pig" ever called me names on the street, raped a woman, started a war, killed for profit, or processed other animals for their culinary pleasure. We shouldn't say "pig" when what we really mean in most cases is MAN.) Anyway, the passage says "The only rational solution to (police abuse) is to immediately disarm all cops..." Are you tripping? What exactly did you have in mind that has any bearing whatsoever on reality? I have to believe that you are intelligent enough to figure out why disarming cops is neither rational or anything close to a sane immediate solution. Please, for your own sake if not for mine, get real, be real, dream real, fight real. This silly shit is for smoking dope time around the fire with friends, but why print it as a legitimate proposal? What we don't need in the world is more horseshit and nonsense. Anarchy is a frame of mind, a way

of looking at things, analyzing power, an ideal, a dream. It's this and more but one thing it's not is a realistic expectation/transformation in this or any other major power of our times. We have to make the changes we can around us as we go. We have to learn to appreciate the efforts of others who do not have our rhetoric but who are working everyday in their own way frequently without the support that many of us enjoy in our collectives and networks, to change a part of the world. Political snobbery is political suicide.

What are you fighting for if not for a better world? Other people are fighting too and you won't always be able to guess who they are by the clothes they're wearing, so drop the pidgeon-hole routine. I realize that the objectification of whatever group we are calling the enemy is a necessary part of the process, but let's recognize it for what it is and not make a bigger deal of it than necessary. The point is to be able to function effectively. If we need to rant, rave, call names, be naughty and kick our heels against the floor and cry first, well I've certainly seen and done my share. But sooner or later you do have to move on from this

point and it's the journey from this point that is of particular interest to me. ---- I hope you are wondering who the hell I think I am to write such things to people I don't even know, because I want you to know that I really do know what I'm talking about and think little enough of all impositions of correctness to come out with it. If you can't print this letter, I would appreciate some thoughtful response. I have a record out on the Folkways label called "Songs of Fire, Songs of a Lesbian Anarchist" and a 13 page well-researched and well-documented paper titled "Nuclear Realities" -- Let me know if you'd be interested in them for review or publication. Good luck with your publication. Work smarter next time. Don't give up.

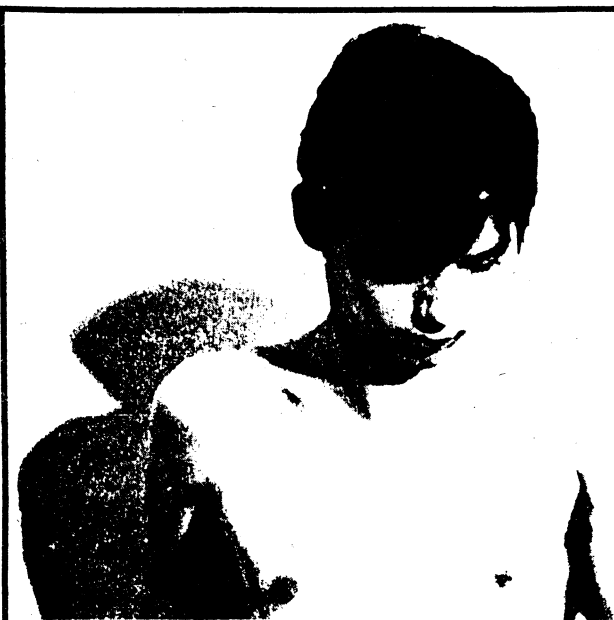
With love,
Kathy Fire



Proposed county charter

Continued from page one

blies of people in their neighborhoods and workplaces. In these assemblies, people could meet face-to-face and directly decide for themselves on every question confronting them. These neighborhood and workplace assemblies would organize themselves however they best saw fit, with no other greater power to restrict their options or abilities. They would be able to create such committees, administrative bodies, etc. as they deemed necessary to carry out their decisions. They would federate with other neighborhoods and workplaces to coordinate activities and functions on municipal, regional, and eventually on continental and world-wide scales. This kind of association and assembly of people in their own neighborhoods and workplaces is the only possible basis for a genuinely free and different society, one which could directly address and solve the immense problems created by the current hierarchical, capitalist system in every facet of life. But this description can only be the barest of beginnings. To characterize it adequately would require investigating it from many perspectives, working out all the implications of the fundamental change involved in people acquiring direct control over their own lives. That investigation, along with the development of a strategy and movement for attempting such a transformation are two of the most important projects that this newspaper and the Columbia Anarchist League seek to advance. We encourage you to join in this project with us.



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News review

Continued from page one

discouragement of bicycling as a viable mode of transportation in the city.

A more rational policy would balance the conflicting needs of bicycles, pedestrians, and motor vehicles in an overall plan which would give priority to the human experience of travel, rather than to the dictates of a runaway technology. Such a policy would encourage to as great an extent as possible the most humanly satisfying, most energy-efficient, cheapest, and most socially and naturally ecological modes of transportation, while it would discourage the kind of wasteful, polluting, expensive, and frustrating modes which currently monopolize our community. Such a policy would generally give more right-of-way privileges to the least powerful mode of travel, so that pedestrians would have primary right-of-way, bicycles secondary right-of-way, and motor vehicles would be required to yield to both pedestrians and bicyclists in most circumstances. A rational and satisfying transportation system will never be built overnight; it will only be achieved in conjunction with a general movement to radically restructure society along more humanly rational and fulfilling lines. The curbing of bicyclists' rights-of-way is a step in the wrong direction.

Crawdad members persecuted

Last March, thirty-seven members of the Crawdad Alliance walked onto the Calaway County construction site of Union Electric's nuclear power plant in an act of symbolic protest. The trials of the twenty-one defendants who pled "not guilty" (which took place last August and October) all resulted in convictions. Most of these defendants are appealing the verdicts.

The series of humiliations suffered by our friends in Crawdad at the hands of jail officials, prosecutors, uniformed pigs of all varieties, and their own defense lawyers are too numerous to detail here. But the actions of Judge Milt Harper deserve special notice. In the first Crawdad trial, the jury recommended a sentence of not more than thirty days for defendant Willie Maxwell. At that time, Harper "confessed" to the defense attorney that he thought thirty days was a harsh sentence. When Harper handed down the final sentences for the defendants six weeks later, he failed to use his judicial option to give Maxwell less than the maximum recommended by the jury.

Moreover he doled out even harsher sentences to the defendants who had agreed to waive their right to trial by jury.

Most of the Crawdad defendants agreed to waive this right as well as their right to separate trials in return for assurances by Harper that he would allow evidence of the dangers of nuclear power to be presented in open court. Instead of keeping his word, the judge cut short the presentation of such evidence after viewing less than a third of the videotaped expert testimony, "skimmed" the written documents, and refused to hear the live testimony of witnesses who had travelled from St. Louis and Indianapolis. To add injury to insult, Harper sentenced the defendants to four months in jail and a \$400.00 fine. He then "generously" suspended all but 14 days of the sentence and \$200.00 of the fine on the condition that the convicted trespassers not travel within a half-mile of the nuke site for two years.

When the defense attorney objected the stipulation was a violation of his clients' first amendment rights, good old boy Milt warned him that if he ever set foot in his courtroom again, legal sanctions would be brought to bear against him! In fact, this condition of probation was a crude admission that the real reason the government spent so much of their time and of our money to prosecute this dangerous little band of trespassers was to suppress political dissent.

So long 905!

Shortly before the container deposit ordinance was passed by Columbia voters for a second time David Kay, president of 905 Liquors, announced that he would close the company's Columbia store if the law was upheld. His threat has so far not been kept. But this writer has inquired several times what the store's future will be, and employees say that it will likely stick around. Too bad. We don't need manipulative businessmen like Kay meddling in our community's future. We invite him to keep his promise and get out of town. So long, we'll be glad to see you go!

"Carlos the jackal"

"Jackal—world's most deadly man," proclaimed a headline in the December 9, 1981 ST. LOUIS GLOBE DEMOCRAT. Funny, we always thought Ronald Reagan claimed that distinction, with Leonid Breshnev running a close second. At any rate, any realistic appraisal of the actual powers of destruction available to, and exercised by, terrorist leaders around the world like Reagan and Breshnev would leave "Carlos" well out of the race.